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Rs. 6 P
IN
SINGL

INTERNATIONAL B[illegible]

June 22, 1884.——?

Sec[illegible]

June 29, 1884.——*Re*

We shall here take [illegible] the golden texts of the t[illegible]

Apl. 6th. "We believe [illegible] the grace of the Lord Jesus Ch[illegible] be saved even as they." Acts

The question was concerning the [illegible]entile Christians. Could they be saved by simple faith in Christ? Or was it necessary for them to connect themselves with Judaism, in order to obtain part in the salvation provided in Christ? But how are we Jews saved? By Moses? Nay, verily, but by simple faith in Christ. We shall be saved through the grace of the Lord Jesus Christ, not by works of righteousness which we have done; and if we are thus saved, why not the Gentiles?

Apl. 13th. "Be ye doers of the w[illegible] and not hearers only." Jas. I. 22.

How much profit would it do a [illegible] to take the prescription left by his [illegible] and read it over and over again, studying the Latin abbreviati[illegible] explaining them to his wond[illegible] The word will do him no [illegible] observed, and the indicated [illegible] *brought and taken.* T[illegible] Holy Spirit is in us, is [illegible] the word of God get[illegible] fancy that they are h[illegible] ing decorously to l[illegible] carry it out in the li[illegible]

Apl. 20. "By [illegible] justified, and by [illegible] condemned." M[illegible]

"Out of the [illegible] mouth speake[illegible] tions, most [illegible] most prev[illegible] reveal ther[illegible] not the o[illegible] of conver[illegible] shown us, [illegible] temple, th[illegible] but he was [illegible] estimation o[illegible] declared that h[illegible] poor publican [illegible] tance. Let [illegible] keep this in [illegible] put into pri[illegible]

Apl. 27[illegible] sight of th[illegible] Jas. iv. 1[illegible]

Read [illegible] the I[illegible] cer[illegible]

much of, for then your head would soon be turned. Thus Moses humbled himself forty years in the desert of Midian, and God lifted him up to be the victor of Pharaoh and the deliverer of Israel.

May 4. "Come over into Maced[illegible] help us." Acts xvi. 9. Eur[illegible] once a suppliant at the fe[illegible] was created in Asia, and[illegible] source there. The Deli[illegible] and thence was his [illegible] looked down from[illegible] and culture up[illegible] little though[illegible] bring he[illegible] won f[illegible] totl[illegible]

Creator. The re[illegible] The depende[illegible] Jun[illegible]

ASIATIC SOCIETY MUMBAI

to think, and that they must never use their brains except in an act of faith!

In the very next column of the *Inquirer* ...rs a leader in large type entitled "The ...f Breath," in which we are taught ... conflict with the world, the ... if every thing depends upon ...t? speak? no, how we ...

... be done during the ... tatwas is a subject ... treatises on the ... ich a know- ... ctical ...

out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of his good pleasure." The words 'with fear and trembling' do not mean *diffidently*, *uncertainly*; they mean with *watchfulness*, eager *solicitude* to know and do God's will; there must be confidence in the unseen power of God.

—We have received the following from an up-country friend:

"In your note upon General Gordon's Sacramentarianism in last issue of Bombay Guardian, you attribute it to the want of good sense and sober judgment in studying the ...ptures so often evinced by practical men ... Christians. In this I believe you are ... that in Gordon's case the true ...or in the *special* reason of his ...as à Kemps' book, "The ... his inseparable com- ...vith the Bible. If you ... Book, Concerning ... will agree that ...in of that com- ...man Catholic ... The fact of ...k hav- ... so ... as

that it is propable that Bishop Foss will come to India next autumn.

—We admit some more letters touching the Salvation Army operations in Gujarat, but are of opinion that nothing will be gained by protracting the discussion. We do not think the work of the Irish Presb. Mission is at all discredited by statements made on the other side, as it must be obvious to all that if, out of all India, the people among whom this Mission ...en labouring, are found by the ... ...y most ready to receive th... ...d by them, a virtual ... ...cter is thus rendered ... ...ion. The Sal- ... ...that the preliminary w... ...confessedly the most dif... ...trying, should be ac- com... ...missionaries who have been ... ...ching the Gospel through- out t... ... Else why should it be just in this ... ...ed in no other rural district of Indi... What the Salvation Army win their reported successes? We do not pretend to adjudicate in the matters at issue, and determine how far these successes are genuine. Like all other Christian work, it must be tested by time. It strikes us, however, that very great harm will ensue to the cause of Christ, if the Salvation Army Christians in Guzarat are taught or encouraged to look upon the Presbyterian Christ... as an inferior body, of questionable piety. ...n the cause of Christ advance in ..., if those who have been gathered ...thenism spend their strength in ... one another? The question ...en the Salvation Army came ... with banner and trumpet, ...e Lord use this agency to ...hers have mostly failed ... bring great numbers of ...ss into light? Some ... ...

accused then placed the jewel in a box. Four of five days after, the accused missed the jewel and on enquiry found out that her granddaughter had taken the jewel out of the box and given it to a woman who sold sweetmeats. A quarrel ensued between the accused and the woman, when the police came in and discovered that the quarrel was about the jewel.

The accused was discharged. The kite, the real culprit, roams at large.

—MESSRS. Moody and Sankey are obliged to decline the invitation to visit India next cold season. Mr. Moody is expecting to labour in Cincinnati. His campaign in London has been, we judge, as successful as his previous evangelistic labours.

NOTICES OF BOOKS AND REPORTS.

"REPORT of the N. I. Conference of the M. E. Church." We are a little surprised to find our friend Mr. McGrew beginning his Report in this fashion:

"It is pretty generally understood by those who read them, that Mission Reports are intended to encourage more than to enlighten. Hence the Missionary may fairly dwell upon the bright and hopeful side of his work, and ignore its weak and uninviting features. My report for this year must be interpreted according to this canon.

MANY of the Reports that reach us are far from being rose-tinted. We have noticed with pleasure the frankness with which they speak of failures and disappointments. Associated with Mr. McGrew's report are others that 'nothing extenuate,' but set down things as they have found them. However, Mr. McGrew has the frankness to tell us that he takes a cheery view of things, so that we may make our own discount if so disposed. Mr. Gill deals in rigid white and black. He says:

Some of our people are from so low a strata of society, that they fail to readily come up to Christian ideas and customs, for instance, in marriage.

One young man took a wife without marriage; kept her a month, decided she did not suit, and returned her to her parents. A good deal was said about his loss of Rs. 25 in the transaction, but nothing about the criminality of the affair. Two heathen girls were brought by a father and given to his two Christian sons without Christian marriage, saying they would go through with the heathen ceremony first, and then we might give Christian marriage after. We refused the terms, and the family were content to sever their relationship with us. In another case an attempt was made to supplement a Christian marriage with heathen ceremonies, both idolatrous and indecent. Through the efforts of our worthy pastor this was largely prevented, but it must be entirely stopped or the Church will be ruined.

The converts from the Muzhabi Sikhs in these parts persist in marrying their little children. Two children, from 5 to 7 years old, were married by heathen custom this year in an out-station. All our advice or threats could not prevent it. It was actually done. They have procedents which they urge as justification, and examples in other circuits, which they present. It is very plain that the local preachers of these circuits, have little or no influence with their flocks, else such occurrences would not take place. In many places the preachers are present and sanction these unions, and receive a fee of one rupee each time. They excuse it by calling it "engagement," though it is well known that that occurred previously. The word *shadi* (marriage) means more than engagement, unless we can believe people repeat that ceremony, which is untrue. Our native ministers are not agreed on the true and simple course to take in these matters, and until they are united in opinion and practice, trouble awaits the church.

Truthfulness would have us record several lapses among our people, men and women. They might be summed up as adultery, gross lying, drunkenness, unprovoked wife-beating, gambling. We have left Egypt, but have not forgotten it, and are yet outside of Canaan. A little Christian church amid an idolatrous and wicked heathen people must be farther along than ours is, if it escape the result of the seductions to vice that surround us here.

Those who are unfriendly to Missions will lay hold upon these things, and try to show from them the worthlessness of the Native Church. That is no reason why they should not be said. They who are friendly to Missions, but lacking in wisdom, will allow their attention to be absorbed by the pleasant things reported. They who are wise will thankfully acknowledge what is really the be Lord, without shutting their eyes to slumbers which show that Satan is not of Paul's [illegible]. Some of the Judaizing teachers use his [illegible] to show t[illegible] nothing bu[illegible] how impor[illegible] Native paste[illegible] *the end* that th[illegible] the faith, and ma[illegible] Christ.

Mr. Gill adds:

But the character of the majority of our people cannot be known by what has just been said. We have a number of trained and faithful servants of God—pure in life and true in word. Though many lament the *discovery* of *sin*, many also really lament the presence of sin in our midst. Caste-feeling has appeared among us but it has little sway. The stewards and leaders' monthly meetings have been very profitable. The class and prayer meetings have been held regularly and with profit. We need a greater baptism of power in these means of grace. The Monday helpers' conference and prayer meeting has been a blessing and promises to be of great service to our staff of workers.

Our missionary day was one of enthusiasm. Men, women and children were all excited over the great cause so near their hearts. They gave grandly and our collection totaled us Rs. 92. One gave a month's pay, one three weeks' pay, several two weeks' pay, and so on, down to one day's pay. No American congregation could have done more than these converted natives of India did on that occasion. God is teaching them their duty to their neighbors and they thankfully return of what they have received.

"*Balbodh-Shastra-Pathmala. Pani.*" This is a Marathi treatise on "Water," the first of a series of Easy Lessons in Science. It is by Mr. Balwant Bhau Nagarkar. (60. pp. 6 annas. *Nirnaya-Sagar* Press.) In a letter to the author the Rev. D. Mackichan, D. D. says the book combines an accurate knowledge of scientific facts with the needed faculty of expression. To tell *all* about water would require a Cyclopedia Britannica. This is a praiseworthy effort to popularize some of the most important facts regarding water. We hope this work may get into extensive circulation. The people of this country need this kind of instruction.

The Bombay Guardian.

SATURDAY, JUNE 21, 1884

ECONOMICAL LAWS AND PHILANTHROPY.

THE attention of Christians in Great Britain has lately been drawn to the miserable pittance earned by multitudes of women in return for exhausting labour, and philanthropic schemes for improving the condition of this class have been brought forward. Mr. Samuel Smith, M. P. writes on the subject in the *Christian* of May 29, giving the results of his observation and experience. His letter is rather a damper to those who suppose that the evil is to be remedied or materially diminished by philanthropic efforts. He refers to such an effort in Liverpool, in which he himself took part:

"The result was a complete disappointment. Our institution was filled with helpless, [illegible]less women, most of whom could not earn more than 2s. to 4s. per week [illegible] fa[illegible]

[illegible] the excess of popula[illegible], and over supply of female labour. He says:

"It is hopeless to strive against economical laws, that are in their action as fixed and inexorable as those of nature."

"The ill-paid and under-fed labour that abounds in our large towns can only be permanently ameliorated by reducing its quantity and improving its quality."

"What is really wanted is copious emigration, and the diffusion of such habits of prudence and foresight as will prevent people recklessly multiplying without the least regard to the fate of the helpless beings they bring into existence. Were there any possibility of stopping the increase of the population for a generation, excessive poverty would greatly diminish, wages would increase by the natural law of supply and demand, and the poor would rise to a higher standard of life, and would resolve not again to fall below it; but I fear any expectation of this kind is Utopian in the present state of society, especially with the utter ignorance of economical laws that exists among the poor."

Perhaps there are some economical laws besides those above referred to. We are of the impression that there are too many employers in England. We have observed that when one man, by assidnity, painstaking or sagacity has struck out for himself a line of business that yields him a good return, one or more persons presently take note of the fact and begin to plot how they can divert his gains in whole or in part to themselves. They start a corresponding business in his immediate neighbourhood, get up some special attractions for their own enterprise, advertise more abundantly, undersell him perhaps, and realize what they aimed at. Then other parties compete with them. Every man who achieves success in any line of things may expect to see a number of competitors moving heaven and earth to cause the currents of coin that flow to his coffers, to flow instead to theirs. This excessive competition on the

part of employers leads to the reduction of wages; work-people are compelled to do work for the minimum of wages, so that their employers may be able to hold their own in the excessive competition. London, it is stated, is increasing at the rate of 100,000 a year. There is a distaste for agricultural employment; men want to get rich in a hop, skip and jump, and are unwilling to live on what mother earth shall give them year by year. It does seem that if there were a very large emigration of the labouring classes those who remain would be more independent and could command reasonable wages. But there has in fact been a portentous emigration from the British Isles during the last century. What is wanted is less cupidity, less of this passionate desire to be quickly rich which attacks so many in these days. Men have the idea that the development of Commerce is dependent upon the love of money, and that Economical Law No. 1 requires that there should be no interference with this. What has Commerce to do with the law, Thou shalt love thy neighbour as thyself? Well, if Com-

[illegible] the needy, [illegible] thy brother, [illegible] own; for if [illegible] which is imperish- [illegible] more in the perishable things.

It is very noticeable that in the countries where these complaints about inadequate returns for labour are heard, there are more men of immense wealth than were ever before known in any community. We hear in England of men whose income is between one and two thousand pounds a day, and in America the number of such is even greater. The Gospel obeyed by all classes is the one only remnant for the evils represented by Outcast London. The rich man who purposed filling his barns against the personal exigencies of all coming time, could have easily found in his neighbourhood scores of persons unable by hardest work to make ends meet. The fear of God would have taught him to utilize his wealth in such a way as to furnish adequate supplies to those who needed them and to do it in such a way as not to demoralize them. When God gives a man wealth, he gives him at the same time the command, Thou shall love thy neighour as thyself. Under the influence of this law, he would have as much pleasure (at least) in supplying the needs of others as in supplying his own; more pleasure in supplying others with the necessaries of life, than in procuring for himself its comforts.

Economical laws will never set society upon its true basis, until they ally themselves with the Gospel.

TEACHING OF THE TWELVE APOSTLES. II.

We have published the first four chapters of this lately recovered ancient work, showing us what it was thought necessary that catechumens or candidates for church-membership should understand or assent to, about A.D. 150. This was what was understood by faith in Christ. Believe on the Lord Jesus Christ and thou shalt be saved, is the *strait gate*; the Sermon on the Mount and the Epistles, or, speaking generally, the whole of the New Testament, unfolds the *narrow way*. There is more of the Gospels than of the Epistles; more of the Sermon on the Mount (when the Spirit was not yet given) than of the writings of Paul and Peter and John; more of James than of these; more of duty than of privilege. In the writings of Paul, for every word of obligation there is a corresponding word of grace; he is careful that Christians should keep in mind that apart from Christ, apart from the Holy Spirit, they can do nothing.

We may notice some of the expressions in ch. iv.

"If thou hast, thou shalt give with thy hands a ransom for thy sins."

This sounds strangely in a Christian document. But it does not mean that we can give anything to God to atone for sins. The general meaning is that charity covereth a multitude of sins. If we have injured any body let us show him kindness and this will lead him to forget the injury. Or the meaning may be like that of the parable of poor unjust steward: by succouring [illegible] will and needy we awaken [illegible] titude we, prayers [illegible] the con-

The traditions of the Pentecostal Church had not passed away when this was written. The Christian was one who counted nothing as his own, and valued what he had chiefly as a means of showing love to the people of Christ and to Christ himself. We share in one common gift of the Holy Spirit, in one common gift of pardon and reconciliation, in the mediatorship of Christ for all, and in the hope of everlasting bliss and triumph; how strange then if we should cease to have communion one with another, when it comes to the so-called riches of this world.

"In the church thou shalt confess thy transgressions, and shalt not come forward for thy prayer with an evil conscience."

This agrees with instructions in the New Testament, requiring those who have injured any one or done wrong in any way to acknowledge it in the church-meeting, so that their prayer may not be hindered.

In the 6th ch. we find the following:

"If thou art able to bear the whole yoke of the Lord, thou shalt be perfect; but if thou art not able, what thou art able that do."

This too has a strange sound. Does it refer to those who were in circumstances that did not allow them to do many of the things required? For instance, to slaves or prisoners, or bed-ridden persons, or to the converted wives or children of heathen? Or does it enforce the well-known truth that in obeying one command we get more strength, or realize better our true source of strength, and are thus enabled to do higher tasks?

"Concerning food, what thou art able, bear."

That is, abstinence from food. When fasting is a hindrance rather than a help, cease from it.

The 7th chapter treats of Baptism. But the convert must first be instructed in all the things mentioned in the foregoing chapters.

VII.—And concerning baptism, thus baptize ye: Having first said all these things, baptize into the name of the Father and of the Son and of the Holy Spirit in living water. But if thou have not living water, baptize into other water; and if thou canst not in cold, in warm. But if thou have not either, pour out water thrice upon the head into the name of Father and Son and Holy Spirit. But before the baptism let the baptizer fast, and the baptized, and whatever others can; but thou shalt order the baptized to fast one or two days before.

The living water means *flowing* water. At the time when this Manual was prepared, they by whom and for whom it was prepared evidently thought that the form, compared with the essential fact of public consecration to Christ by water, was not important. The instruction to fast may be regarded as intimating the sense entertained of the [illegible]ness of the rite and the measure of [illegible] to be hoped for in connection with it. But what immediately follows shows that there was beginning to be a tendency to asceticism, to the idea that bodily castigation and spiritual health went together.

VIII.—But let not your fasts be with the hypocrites; for they fast on Monday and Thursday; but do ye fast on Wednesday and Friday. Neither pray as the hypocrites; but as the Lord commanded in his Gospel, thus pray: Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven [so] also upon earth. Give us to-day our daily (needful) bread, and forgive us our debt as we forgive our debtors. And bring us not into temptation, but deliver us from evil; for thine is the power and the glory for ever. Thrice in the day thus pray.

The days of the week are of course not named in the Greek; only the Jewish designations, second and fifth, fourth and sixth. Who are the hypocrites, Jews or Christians? Some particular body is designated, evidently well known to those who are addressed. But our Lord's dissuasion from ostentatious fasting, would condemn the appointment of particular days for fasting.

There is much that is noticeable in the next two chapters:

IX.—Now concerning the Thanksgiving (Eucharist), thus give thanks. First, concerning the cup: We thank thee, our Father, for the holy wine of David thy servant, which thou madest known to us through Jesus thy Servant; to thee be the glory forever. And concerning that which is broken: We thank thee, our Father, for the life and knowledge which thou madest known to us through Jesus thy Servant; to thee be the glory forever. Even as this which is broken was scattered over the hills, and was gathered together and became one, so let thy Church be gathered together from the ends of the earth into thy kingdom; for thine is the glory and the power through Jesus Christ forever. But let no one eat or drink of your Thanksgiving (Eucharist), but they who are baptized into the name of the Lord; for indeed concerning this the Lord hath said: Give not that which is holy to the dogs.

X.—But after ye are filled, thus give thanks: We thank thee, holy Father, for the holy name which thou didst cause to tabernacle in our hearts, and for the knowledge and faith and immortality, which thou madest known to us through Jesus thy Servant; to thee be the glory forever. Thou, Master almighty, didst create the whole world for thy name's sake; thou gavest food and drink to men for enjoyment, that they might give thanks to thee;

but to us thou didst freely give spiritual food and drink and life eternal through thy Servant. Before all things we thank thee that thou art mighty; to thee be the glory forever. Remember, Lord, my Church, to deliver it from all evil and to make it perfect in thy love, and gather it, sanctified, from the f. winds, into thy kingdom, which thou hast prepared for it; for thine is the power and the glory forever. Let grace come and let this world pass away. Hosanna to the Son of David. Whoever is holy, let him come; Whoever is not so, let him repent. Maranatha. Amen. But permit the prophets to give thanks as much as they desire.

With regard to the Lord's Supper it is noticeable that it was regarded as specially a thanksgiving service. In the order for its administration in the Book of Common Prayer, and in the Methodists' Book of Discipline, the thanksgiving has a very attenuated space. When God offers us and we accept the Communion, he has already forgiven our sins, so that there is room to doubt if confession and prayer should crowd out thanksgiving. There is nothing said here about fasting before the Communion, as in connection with Baptism. On the contrary it would seem (as in the Corinthians) to have been observed immediately after a meal, or feast of charity; for in x., we read "After ye are filled, thus give thanks." Thus was it at the original institution. "Permit the prophets to give thanks as much as they desire." That is, apart from the formula just given, let those in the church upon whom rests the afflatus of prayer and prophecy, let them pour out their hearts in spontaneous praises to God for his unspeakable gift.

ADDITIONAL REMINISCENCES. XI.

Extracts from diary. Bombay, 1863.

March 10th. A hundred days of this heavenly life. To be a servant is on earth a humiliation, but in heaven he who is most a servant is most a king. God is the servant of servants; and the latter delight to be like their king in this. King of kings and Servant of servants are the same thing. Without the intermediate service of God I am not suffered to do any thing. The least that I can do is to recognize this service, and to give God the glory of all the phenomena of my life.

22. Streams of mercy never ceasing. Precious revelations.

29. For thy pleasure they are and were created. I for his pleasure. God's means of happiness. Because he is Love. True joy is found not in pleasing self, but in the realization that we please God. 17 weeks to day. The river flows broader. Where is the sea? My sister is completely carried away with the views of the brethren. Their influence is vastly greater than mine. She wishes me to cease reproving.

April 5. Revolution in Poland—impulse from the Greek evolution which was last Oct.

Hope, lifting us over present trouble, is beneficent; but when it hinders us from discerning present sources of happiness it is injurious. I must see to it that I love nothing by hope. How unexplored are my present treasures. How unproved the perfect will of God. ——Am intensely disgusted with the vain thoughts that still have place in me. My self-complacency is loathsome. Carefully sifted, no small amount of hypocrisy would probably be found present with me.

12th. New interest in the word.—The Holy Spirit maketh intercession within us.—All the interests represented in all the prayers of God's people call upon the believer to seek the fulfilment of Christ's wish, That the world may know that thou hast loved him (the believer) as thou hast loved me.

26. God will bless us according to our imaginations and beyond, only when our imaginations are analogically true, simply the projected line of God's actual works. A bewildered imagination shall not give law to the Spirit of God. The promise 'My people shall be satisfied with my goodness,' is brought into fulfilment by the reduction of the imagination under the teaching of the Spirit of Truth. He is able to do exceedingly *above* what we ask or *think*; but the *above* is found not in the definition of unhallowed fancy, but in the judgment of truth. Our imaginations war upon the soul by snatching away its joys, saying, Oh these are mere trifles, I will show thee something much greater. How unreliable the imagination appears in the coloring with which it invests the past. We look back at scenes through which we have passed, and fancy that we had great enjoyment in them; but when we rigorously catechize memory, we find that they had abundant elements of trouble and dissatisfaction.

There are now sixty missionaries in this Presidency; more than ever before.

Have pleasant and profitable meditations on the Sermon on the Mount.

The Bhore Ghaut Incline, in progress 7½ years, has just been opened. It will be 2 or 3 years before the Railway System of India can be so far perfected that the great capitals will be in communication.

June 21. Journal neglected for nearly two months. Have been moving on the same level. Life characterized by freedom from impatience, —independence of the future, great compared with what was. Have gone meditatively through John's first 7 chapters. In written meditations shall finish this day the Crucifixion. Shall perhaps go on to the Ascension. To love God with all the heart is to give him all the heart so that He may be recognized as its prompter. His heart. So the soul, mind, strength. Perceive the strength to be his, perceive it habitually, joyfully. So with all the body. With all the senses, faculties. Blessing, honor, glory, power, riches, strength, wisdom, be unto Him.

July 3. The love of God to me, mine to him, the flux and reflux of one stream. One stream of divine love, from one fountain; the tide meets it at the mouth and takes it back a little way; then it flows on again; always nourishing the trees upon its banks. I do not want that God should love any more; his perfection is in his love, and it were an insult to ask him to be more perfect. What he wants is that I should recognize his love and abide in it; perceive it in every thing that occupies me; in the very ink that here traces itself in letters.

10. My heart is an abyss, and divine love flows out of it as it flows in. Light the light from the sun, ever disappearing, ever renewed. All comes back to God: like the blessing which Chris't servant pronounces where the son of peace is not.—Be ye holy as I am holy. His holiness is to find its exhibition in us. In vain we denounce the unholiness of the Hindoo Gods, if the holiness of God is not revealed in us.—In precious meditation have reached the 11th of John.—There is a General B. in the Confederate army. Could it be Frank? [No] 16 years of missionary sterility.

19. Have been reading the life of Irving with great interest. As regards deludibility, such another as myself. Yet my heart breaks forth in thanksgiving as I read, that I have been saved from shipwreck. Looking at his extraordinary faith and prayerfulness, one is made aware that there are elements of character that pray against us, and make havock of our prayers. Uncrucified self will do this. I find this in him. And not in me? God hath wrought more wonderfully with me, for the crucifixion of self, than with any.

28. Yesterday and to-day, brightest. I now see well that the prayers of 18 years must be answered chiefly in myself, and that there was much space left in the promise 'This is the victory that overcometh the world, even your faith.' He must give back to God all he has received from him in order that he may inherit all things.—Polish Revolution proceeds. No composition of the Am. strife.

29. The Lord is in his holy temple. His holy of holies is our heart of hearts. If a man keep my words, we will come unto him and make our abode with him.—Clothed, embodied, lost in love divine. All things subdued unto him. The tabernacle of God is with men.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir,—A paragraph in your issue of the 14th inst., taken from the "Indian Auxiliary" of the Salvation Army, is to the effect that those who were so rash as to "oppose" the intrusion of the Salvation Army into the Christian village founded more than twenty years ago at Shahawadi stand in danger of their character being "completely ruined" if their actions be only "brought to the light." Mr. Tucker, however, and his followers, are generously unwilling to make "such an exposure" for fear of "discrediting the labors of devoted missionaries in other places." It surely is strange that the credit of other missionaries is so precarious as to be dependent upon the evil doings of those in Gujarat remaining hidden in darkness, or that the progress of the Gospel in India is so feeble as to require a veil to be cast over the misconduct of certain Christian teachers—that veil of charity and modesty which all the world knows to be the especial property of the Salvation Army. If there be any manliness or any love of truth and fair play in the writer of such foul accusations against a body of Christian men, it is incumbent upon him either to withdraw or to substaetiate the gross charges he has made; for all right-thinking persons will acknowledge that not by screening evil but by its removal will the gospel of Christ make any progress in this land. We have indeed fallen upon evil days when the Salvation Army assumes the role of censor of Christian morals, and of arbiter as to the conduct worthy of condemnation by the Christian public.

It is, Sir, with a view to the exposure and ultimate excision of a loathsome accretion that has of late been attaching itself to the Christian church that I venture to add a few sentences. The village of Shahawadi near Ahmedabad was founded by Christian missionaries whose names are held in honour throughout the whole of the province of Gujarat, and a work set on foot by Montgomery, Wallace, and Taylor stands in no need of certificates as to its worth or excellence. In that village a church was built by Mr. Gillespie, the word of God was faithfully preached Sunday after Sunday, elders were elected, a school was started, and all the ordinary work characteristic of a Christian community was duly carried on. But it seemed good to Mr. Tucker about one month ago to make an assault on this stronghold of Satan, and to the present day the clashing and clanging of his instruments of war are heard there. The fruits of the Salvation Army are already seen in the up growth of "hatred, variance, emulations, wrath, strife, seditions, heresies, envyings," and if only the meetings, often protracted past midnight, of men and women, most of them young men and young women, are continued a little longer, other and worse works of the flesh will, it is feared, evidence themselves. From Shahawadi Mr. Tucker and his "officers" went direct to Borsad, another Christian community, and afterwards to Anand yet another of our mission stations; and at the present time contingents of his forces are carrying on their warfare at these three places, all of which

have been occupied for years past by the Irish Presbyterian Mission.

Any one that sees the Indian War Cry and believes all it reports must be under the impression that the Salvation Army has been gloriously successful in Shahawadi and Ahmedabad. Let me then simply describe the procession that marched through Ahmedabad last Friday, a procession I myself witnessed. The flag and drum and timbrel were carried by three men who had donned the Fakir's dress that seems to have been adopted by several of the agents of the Army, and following these were three men and six women—such was the procession in its entirety as it marched to and from the chief street of the city. The women, forgetful of womanly modesty, were swinging their arms about over their head, one of them waving a lota, and all joining in a song that would have been ludicrous were it not so profane. The whole unseemly affair reminded me more than anything else of the Hindu displays at the Holi festival. Such demonstrations, so heathenish in their form, so utterly alien to all true Christianity in their spirit, cannot but make the name of Christian an offence and stumbling-block to every man, whatever his creed, in whom the moral sense is not entirely deadened.

Of the doctrines taught by the pseudo-officers at Shahawadi I need not say more than that it is in almost every point a sad perversion of the teaching of the New Testament. The crudest perfectionism is inculcated and professed, the Lord's Prayer is repudiated because of the petition asking for the forgiveness of our sins, the holy sacraments of the church, both baptism and the Lord's Supper, are dishonoured and the grossest views are entertained on the sacred subjects of conversion and assurance. The propagators of this new sect are men notoriously devoid of theological training and education, and putting forth rash hands they have defiled the ordinances and perverted the doctrines of the faith dear to every Christian heart. Under circumstances such as these it behoves all who have the weal of the Church at heart to obey the command given by St. John in his Secoud Epistle, : "If there come any unto you, and bring not this doctrine (of Christ), receive him not into your house, neither bid him God speed for he that biddeth him God speed is partaker of his evil deeds."

Your faithfully,
16 June 1884. Geo. P. TAYLOR.

DEAR SIR,—In your issue of the 14th instant you quoted from the "Indian Auxiliary of the Salvation Army" the defence of Mr. Tucker against the letters of Mr. Gillespie and myself which have appeared in the *Guardian*. He gives as his chief reason why he could not answer our letters the following: "Because we could not clear ourselves without completely ruining the character of those who were opposing us, whose actions, if brought to the light, must be condemned by the Christian public."

Mr. Tucker is very generous, and yet he is not unwilling to take the assassin's knife and give the stab of a coward by INSINUATING what he could do if he were not a man of a generous and forgiving spirit. Now Sir, I want MANLY and CHRISTIAN treatment, not the stiletto of the Italian bandit, and I herewith challenge Mr. Tucker to CLEAR HIMSELF by bringing into the full light of day all my actions which he is sure the Christian public will condemn. I have not hesitated to defend the trust committed to me by the Church of my fathers, using EVERY LEGITIMATE means at my command, and God helping me I shall continue to do so—to oppose Mr. Tucker in his attempt to rob the Irish Presbyterian church. I am not afraid to defend not only my church but my EVERY ACTION either as a missionary or as a Christian. My life and work have been for over EIGHTEEN years open to the view of natives, Christian and non-Christian, as well as Europeans in India, without being subjected to detraction or adverse criticism, and I DEMAND as a right that Mr. Tucker—if he does not wish to be despised by every right thinking man—shall substantiate his charge deliberately made or withdraw it. No threat of Mr. Tucker, and I am not unaccustomed to his threats now, will ever induce me to swerve one inch from the path of duty and rectitude. I am, dear Sir,

faithfully yours,
WILLIAM BEATTY,
June 17th, 1884. Missionary of the Irish Pres. Church, Ahmedabad.

MY DEAR MR. EDITOR,—Many thanks for favouring mine of the 29th. But I observe you have left out what I said about my doubts of Major Tucker putting on the airs of an A.C. in H. M. C. S. and threatening the I. P. M. wish one year's rigorous imprisonment.* However your paper of the 7th Instant shows the Major's own refutation to the fact that he did or said nothing of the sort, and I firmly believe he did not. And now ask the public, with whom rests the FALSEHOOD. Not, I hold with Major Tucker.

It would be satisfactory to many of Major Tucker's friends, if he would give you a written statement of the case for publication. But I fully expect, he wont. What cares he for the opinion of men?—No, God is his guide in all things.—

I observe another letter in yours of 7th Instant all the way from Matheran, from a missionary in charge of the Borsad district, with 15 years experience in the mission field. I would admit all he has to say about the recent advent of Capt. Grundy and the former character of his converts. But in reply I would say that God was quite able to give Capt. G. the power of converting sinners. "*Out of the mouths of babes and sucklings &c.*" I see nothing but the hand of God throughout the whole transaction. As for his (the Matheran correspondent's) 15 years missionary experience, I have been told by a Presbyterian missionary of 30 years' standing, that any report from a missionary before 20 or 25 years, was not worth the paper it was written upon.—In the beginning of your Matheran correspondent's 9th Paragraph will be found the exact Doctrines I have heard preached by Major Tucker.

In another letter of same issue signed by R. A., I find in one paragraph these words. "Can Mr. Tucker lay his hand on his heart and say before God and man that he is by his poverty a worthy object of help and charity?"

Now, from what I know of Major Tucker I don't believe he WOULD do this, for he considers himself too Rich to dream of anything but the glorious riches God is daily blessing him with. But if your correspondent R. A. wants to know anything about the poverty in money or Estate of Mr. Tucker, I can assure him of my own knowledge that he has not one pice of his own private money, I believe he has put it all into the War Chest for the conversion of India.

I have not got, neither have I asked for Mr. Tucker's permission to interefere with his private affairs. It is sufficient for me that I know, and so does every one that knows the Major know that he has put his ALL on the Altar.

The Missionaries of India are now becoming like the Skeleton Army at home. Why wont they see the good the Salvation Army is doing?

There is Robert Gillespie, in charge of Borsad, in the Guzerat Country, now enjoying the cool sea breeze of Bombay while Major Tucker and the S. A. are saving souls all over his charge. Is he not aware that he will have to give an account of his stewardship?

Oh! for a little more charity, one to another.

D. M. J.

Dehra Doon, 11th June 1884.

* AN opinion was offered when testimony was wanted.—*Ed. B. G.*

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club)
Pastor—The Rev. William Bell, M. A.
Sunday Services at 7-30 A. M. and 6 P. M.

M. E. CHURCH SERVICES, BOMBAY.

SUNDAY. GRANT ROAD, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 4 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11. a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

RECEIVED for M. E. Church, from H. J. Rs. 8.

METHODIST CHURCH SERVICES.

Sunday the 22nd June 1884.

Grant Road.

7-30 A. M. Sunday School; 8-30 A. M. Sermon by Rev. W. H. Stephens; 6 P. M. Sermon by Dr. J. S. Stone.

MAZAGON.

4-30 P. M. Sunday School; 11 A. M. Sermon by Mr. W. Wright; 6 P. M. Sermon by Rev. W. Stephens.

DEAN LANE HALL, FORT.

9-30 A. M. Sunday School and Bible class with black-board illustration by Dr. J. S. Stone; (All are cordially invited) 11 A. M. Sermon by Dr. J. S. Stone; 6 P. M. Sermon by Rev. Geo. Bowen.

Epitome of News.

SATURDAY, JUNE 14.

—*Independent*: It will be remembered that, some time ago, a large number of valuable papyri were found in El-Faiyoom, a district of Egypt, and that these were deposited in the museum at Vienna. The great antiquity of these documents has urged on the investigation of scholars, and even the first fruits show what a treasure has been secured. The systematic examination of these papyri is carried on under the supervision of Professor Karabacek. The oldest documents examined so far are two in demotic characters, and dating back to the time of Christ's birth—a most important find. Besides a parchment fragment of Thucydides, there have been found, in the Greek language also, some fragments of the Gospels, from the fourth century, whose text is so pure and correct that it is claimed to be fully equal to the Codex Sinaiticus, which is of about the same date. Another interesting find is a sorcery papyrus. The youngest document is dated 909 A. D., and contains a well-preserved letter of divorce given to the daughter of a monk, and is especially interesting, on account of the reasons assigned for this step, and on account of the legal formula in which the letter is couched. So far, about 1,500 papyri have been partly examined and catalogued, and there is still a larger number awaiting investigation. From this an idea can be formed of what letters, in various departments, can expect from these documents, when they have once been thoroughly studied.

—Mr. R. W. Burton, was found dead in his room, Tuesday, 6 p. m. at Middle Colaba. Coroner's Inquest, apoplexy. He drank freely, said a witness.

—Amongst those who perished in the ill-fated steamer State of Florida was the eldest son of the late Dr. Ogilvie, who was Principal

of the General Assembly's Institution in Calcutta from 1845 to 1871.

—An atrocious murder was committed at Chandousi on Monday evening by a pointsman at the signal post of the Allygurh-Moradabad line. The man ran amuck with a *lattie*, killed a boy, and seriously wounded a woman and an old man. The latter is not expected to live.

Monday, June 16.

—*Bombay Gazette*: The *Natal Mercury* gives an item of information which will be read with interest in Bombay. The Queen of Madagascar has had the intelligence to appoint Colonel Willoughby, who formerly raised the "Willoughby Horse" in the Natal Contingent, which did such excellent service during the Zulu war, to the post of Adjutant-General of the Madagascar Army. The first result to this step has been the defeat experienced by the French in an engagement with the Hovas. The French officers themselves attributed their defeat to the fact that the enemy were led by General Willoughby.

A Calcutta paper learns that the Bengal Government has sanctioned a grant of Rs. 5,000 to Babu Protab Chunder Roy, in aid of the expenses of the publication of his English translation of the Mahabharata. The amount is payable by annual instalments of Rs. 1,000, but this is by no means sufficient to reimburse the Babu for the expenses he has already incurred, even with the aid given him by native friends and admirers.

—Dr. W. G. Balfour died yesterday morning at the Adelphi Hotel of apoplexy. His servant testified that "for the last three months he had been drinking more heavily than usual; but was never intoxicated, and did his work every day."

—*Indian Chr. Herald*: The Free Church Mission in India is fortunate enough to secure the services of another Cunningham Fellow from Edinburgh. Not long ago, Mr. M'Culloch *joined its Bengal* Branch, and now Mr. Skinner, the first man of the year, comes out for Madras.

Tuesday, June 17.

—*Times of India*: The High Court opened yesterday after the Midsummer vacation. Mr. Justice Bayley, Mr. Justice Scott, and Mr. Justice Birdwood sat on the original side, the suits heard by them being part-heard actions. On the appellate side, Sir Charles Sargent, Chief Justice, Mr. Justice Kemball, and Mr. Justice Nanabhai Haridas sat for the disposal of civil cases. The *locum tenens* of Mr. L. Fonblanque, Second Deputy Registrar, Original side, who is in Europe on six months' leave, is Mr. Souter, son of Sir Frank Souter. As regards the High Court building itself, the most notable change is the substitution of gas for the electric light. In the centre of the Criminal Court thirty-two globes are suspended from an octagon; two lights have been placed on the bench; and an opal globe with three jets attached to the end of an ornamental brass tube, is suspended in the verandah, and intended to illuminate the staircase.

—*Maulmain Advertiser*: An elephant belonging to Messrs. Limouzin & Co. created great excitement last week in the town. On Thursday afternoon the elephant was taken down to the river side for his usual bath. On returning, the mahout was unable to chain him up, as the animal made a charge at him and finally took charge of the yard. A crowd, as a matter of course, gathered, and this mass of people tended to excite the animal to a further degree. He came out of the yard and paraded the lower main road, but was enticed into the yard once more. At night the animal committed serious depredations as he went along the beach to the Rangoon Wharf, and destroyed two large Burmese cargo boats of Thinmithee, and other smaller boats. Literally speaking, he was monarch of all he surveyed during that night. Next morning, Friday, attempts were made to capture him, and rewards of Rs. 200 to Rs. 300, offered by the owners to any one who would effect the same. While this was going on, the animal made a charge at the crowd at the back of Ko Hlay's house, when some person speared the animal on the trunk severely. This frightened the animal, who made a bolt along the shore up the Avagyee Wharf road down along the lower main road, past the Custom House well on to Strand, till he came to the jetty opposite Mr. Kennedy's office, when he took to the river, and swam down, followed by boats till abreast of Messrs. Bullock Brothers' yard; when a young lad Nga Ne and a Shan jumped on his back, and eventually brought him to the shore at Ke Tha Myeen's yard, where the mahout took charge, and the animal was then properly secured.

—*Madras Times*: A fatal accident took place in the town of Punnur, a few weeks ago. There is a large well-enclosed temple in this place, which has a car connected with it. While this car was being drawn a police sergent, in assisting, fell, or was pushed down, under the front wheel, which was upon the poor man before the crowd were aware of what had happened.

Wednesday, June 18.

—*Overland Mail*, May 30: A new Mahdi has appeared at Darfour. He has defeated the troops of the False Prophet.

Zebehr Pasha has sent messengers, including his three sons, to Khartoum to communicate with General Gordon.

The text has been published of the correspondence between General Grant and Mr. Fish. Mr. Fish wrote:—"I understand that certain discounts were given for no other purpose than to raise money for the payment of grain, &c., purchased to furnish the Government contracts." General Grant replied:—"I think the investments are safe. I am willing that Ward should derive what profit he can for the firm that the use of my name and influence may bring." On behalf of General Grant, it is said that the letter bearing his signature, and which seems to render untenable the position that he was entirely ignorant of Ward's pretences, was really drafted by Ward, and signed by Grant as a matter of routine The general's relations to the swindle are said to be very painful to Americans generally. The *Evening Post* says:—"It will try the general's warmest friends greatly to hear that he was willing to participate or assist others in participating in contracts with the Government, of which he was once the honoured head, from which it was possible for the contractor to make 120 to 240 per cent. per annum on such articles as hay and oats. It would seem as if it was his duty on hearing of such profits to warn the departments at Washington that they were in some manner being defrauded or overreached."

The first annual meeting of the Church Army was held on May 28, in Prince's Hall, Piccadilly, the Bishop of Oxford in the chair. The annual report showed that fifty stations were in active orperation, and more than 15,000 meetings had been held for communion, over 2,000 adult converts having been confirmed. Lord Mount Temple, the Hon and Rev. E. Carr Glynn, and others addressed the meeting.

—An Austrian merchant's letter: The King (John, of Abyssinia) inquired of me in Turkish if I was perfectly familar with that language. I answered in the affirmative. If not (added the King in English) he would speak English with me. The following dialogue ensued:—King: "Thou art a subject of the most mighty Emperor of Austria, and dwellest at Kassala." Myself: "Yes; for many years past." King: "Thou hast now left Kassala and intendest to return to thy native country." Myself: "Such is my ardent desire." King: "Kassala will no doubt soon be in the power of Mohammed Achmed." Myself: "Unless a miracle happen, Kassala is lost. The governor will never be able to resist the superior forces of the Mahdi." King: "That is also my opinion. There is no relying upon assistance from Egypt, and when help comes from England it will be too late. Dost thou know Mohammed Achmed by sight?" Myself: "I knew him and dealt with him when he dwelt quietly and peaceably at Khartoum, trading in lions, hyenas, and elephants." King: "Thou liest; Mohammed Achmed a trader in wild beasts!" Myself: "What I say is the truth. His name appears in my books, along with the prices I paid him for the animals he furnished me with." King: "And do his people know of this?" Myself: "No; few know it, and they understand how to be silent." King: "As thou art acquainted with Mohammed Achmed, why dost thou not solicit of him a safe escort to Suakim?" Myself: "It would have availed nothing, as he is hostile to me, and hates me." King: "If England and Egypt fulfil my demands, I shall accord to the troops from Kassala and other endangered places in the Soudan free passage through my territory. Also to thee and all of thine will I allow safe escort through my realm, upon payment of £200." I timidly observed that only £50 had been stipulated, and that his Majesty, in the exercise of his sovereign power, had quardrupled the price. No notice was taken of this remark either by the King or any of his suit. To my greater surprise the King now asked me: "Is it true that your Crown Prince Rudolf, your future monarch, is so learned a man as even to write books?" I replied in the affirmative, adding that the Crown Prince Rudolf was not only learned but well accomplished in all chivalrous arts. The audience now ended. On my way to the treasurer, to whom I had to disburse the £200, I made the unpleasant discovery that my watch, handkerchief, snuffbox—in short, all I had about me in the open pockets of my garments—had been stolen by the Abyssinians. And they are to save the Soudan! I fear King John and his subjects will save that fine country for themselves.

—There was a fire at Ahmedabad, Monday night, destroying a large amount of property.

—Dean Edwards, of Bangor, committed suicide on the 24th ult. by hanging himself at the Vicarage, Ruabon, the residence of his brother, the Rev. E. W. Edwards, Vicar of Ruabon, where the Dean had been staying. The Dean since his long and severe attack of typhoid and brain fever has been subject to extreme depression of mind and to paroxysms of mental grief and religious mania. The brother of the deceased, said that as early as January last the deceased gave up all hope of ever being in good health again, telling witness he felt something give way in his brain like the snapping of the mainspring of a watch. He expressed a wish to be placed in an asylum, but witness was averse to this, and deceased took a long voyage in the Mediterranean. Instead of improving, however, he grew worse.

—*Indian Churchman*: We published last week a letter from a correspondent criticising our recent articles on the opium question. We do not dispute the facts which he alleges, but we cannot admit the justice of his criticism. He says "your articles on this question appear to be based on the asumption that all the opium consumed in China is imported from India, and that were that importation discontinued, China could not be able to procure opium elsewhere." But so far from that being the case we assumed that it is quite possible that the Chinese only wish to suppress our opium trade in order to foster the home growth. We do not build our argument at all on the sincerity of the Chinese—our contention is not that our opium is the sole cause of the evil, but that it contributes to it. How great a proportion it contributes does not affect the moral principle. A man is not less guilty if he commits murder with a gang of fifty than if he commit-

it all alone. Nor does the sincerity of China affect the morality of our policy. A national vice is spreading in China and we insist on having a hand in spreading it. If indeed China were voluntarily buying our opium in the open market of the world we should not hold our government responsible for the evils resulting from it any more than a wine merchant is responsible for the ruin of a drunkard who buys his wine.

But the whole case assumes a totally different aspect when we force China to take our opium. By doing so we make ourselves a party to their demoralization. Possibly the vice would spread quite as rapidly without our opium as with it, but that is no reason why we should force China to allow us to have a share in spreading it. We ought to view the gradual demoralization of a people which has many elements of greatness with sympathy and pity, instead of that we insist on being permitted to pander to their vice.

—The *Indian Messenger* is led to suspect "that some steps of a serious character, in connection with the Brahma Mandir, are in contemplation. Strengthened by the all but universal expression of opinion by all sections of the Brahmo Samaj,, against setting apart the pulpit of the late K. C. Sen, Mr. Mozoomdar may now proceed, according to Law, as the Asst. Secretary of the Brahmo Samaj of India, to recover the possession of the Mandir from the hands of its present usurpers. Whether such a step is in contemplation or not it is difficult to guess. But one thing seems to be certain; there is no hope of reconciliation and the farce of an arbitration has fallen through."

Thursday, June 19.

—The Str. *Khedive* with English Mails left Aden for Bombay, Tuesday, 7 p. m.

—A correspondent writes:—"On the morning of Tuesday, the 10th instant, a strange phenomenon was observed at Joynagore in the district of the 24 Pergunnahs. A shower of muddy water fell from the heavens to the surprise of the people. The rain over, it was noticed that the leaves of trees, the grassy plain, and even some white linen, which happened to be exposed, were stained with marks of muddy brown."

—*Victorian Freeman*: During the past month the Salvation Army opened their new barracks in our sister colony of New South Wales, at Newtown, one of the thickly populated and adjacent suburbs of Sydney. They had a dedicatory service, at which they actually and solemnly dedicated the building in the name of God the Father, God the Son, God the Holy Ghost, and General Booth. Where will this end?"

—*N.Y. Tribune* on Henry Ward Beecher: Casting off all restraints and affiliations of church and denomination, he has resolutely rid himself of old theologies and beliefs. Darwin and Huxley and Spencer have crowded Moses aside. The Law and the Pentateuch are faded, and to the three prime enemies of souls, the world, the flesh, and the devil, Mr. Beecher has added orthodoxy, which he berates and derides in turn with all the energy of his brawny nature. "His ministrations are crowded with incongruities—a tender pietism and glowing conception of the Christ, the second Adam, while denouncing the first Adam as a myth and a fraud; a tenacious clinging to the Scriptures here and there, as the basis of his preaching, while throwing overboard large portions and challenging the inspiration of the rest. But these paradoxes are inexhaustible, and it must suffice to add that this great preacher seems hurriedly devoting the closing decade of his ministry to ploughing under and demolishing the splendid work of his former life and sowing the desolation with salt.

—*Times of India*; Simla: An escort of cavalry has been attacked by tribesmen on the line of the Quetta Railway. The audacity of this latest outrage will necessitate a punitive expedition.

—*Bombay Gazette*: Several fakeers went to an oart in Gogarrie Moholla to share in the alms being given by a charitable Mahomedan milkman. The arrival on the scene of another batch of fakeers to divide the spoil was the signal for a free fight among the pious men. In the encounter the accused observed the complainant in close fight with a comrade. He ran up to complainant and struck him on the shoulder with a heavy pair of iron tongs, fracturing his collar-bone. The accused was fined Rs. 100.

—*Indian Daily News*: On Thursday last Private John Murphy, of the 6th Warwickshire Regiment, Fort William, injured a punkah coolie, named Moolchand, by shooting him. It appears that while the man was pulling the punkah, Murphy went to him and told him that if he did not pull hard he would shoot him. The man did not seem to care for the threat, and went on pulling lazily when Murphy took up a gun and threatened to shoot him. Murphy, who was not aware that the gun was loaded with powder and simply wished to frighten the man, put a cap on and fired at him, and the discharge injured his lips and part of his right cheek.

—*Chr. Standard*: Mr. William Bucknell, of Philadelphia, quietly slipped into the hand of the missionary, Dr. Clough, upon his recent visit to Philadelphia, a check for $10,000; $5,000 of which are to be used in making additions to the school in Ongole, $1,500, his annual contribution for the support of the Telegu native preachers, and $3,500 for the Female Seminary in Nellore.

—A correspondent writes to a Calcutta paper:—The question just now agitating the minds of the people of Rangoon is the good or evil of the existence of a canteen in the Mayo Sailors' Home. As may be supposed, opinions differ. The cause of the present discussion is due to the death of a fireman of the Alakan named Miller. This man, when trying to get on board his vessel, fell from her side on to the wharf, his head struck an iron ring, fractured his skull, and injured the spinal column, and he died within ten minutes. On enquiry it was found that this unfortunate man had been served with liquor at the Home, although he was incapable of looking after himself. When this became known it raised a tempest, and the Captain of the ship complained strongly against the management of the Home. The Lord Bishop entered the arena and called for an enquiry. This has been held, but the result has not yet transpired. In the meantime the official report of the institution for 1883-84 has been issued, and some of its admissions are damaging to the cause. It distinctly states that before the canteen was opened the Home was entirely dependent on outside aid, *i. e.*, grants from Government and the Port Trust, and donations from private individuals. This year, or rather since the bar has been in operation, the place has not only supported itself, but has a large balance at its credit solely from the profits on the sale of liquors. Again, it is said the profit on the liquor is very small; such being the case it is obvious to the meanest capacity that an enormous quantity of it must be sold to make it the main support of the institution. Bishop Strachan comes in for a large share of censure, as he was one of the supporters of the canteen question when it was first raised. Opposed to this Home, or rather working side by side with it, is the Seamen's Rest conducted by the Episcopal Methodist Mission. This place is managed on purely total abstinence principles, and though it has not, and cannot be expected to have, a large balance at its credit, it has the satisfaction of having done an enormous amount of good among the shipping during the past season.

—Mr. Johnston's book on "The River Congo" is reviewed in the *Regions Beyond*, from which we take the following: The Christian sees in the dark and degraded Congo native not an improving monkey, but a fallen, wicked, and consequently lost *man*; he sees in him, however, not what he *is* merely, but what he *may become*; he respects him as a being whom Christ died to redeem, and who is capable of being conformed by renewing grace to the image of God's Son. He knows that the Gospel is the *only* power of God to salvation, whether for white men or black, and that *it is able* to transform the barbarian as well as the Greek, the bond as well as the free. We smile at Mr. Johnston's "*opinion*" that Christianity is a religion which in their present mental condition the natives of the Congo are totally unfitted to understand." Such "opinions" have little weight in the face of ten thousand *facts* to the contrary! The Gospel which overthrew the idolatries of the old Roman world, which softened our own *wild* Saxon forefathers, which has made a civilized nation of the *cannibal* Sandwich Islands; filled with happy hearts and holy homes the Karen mountains of Burmah; gathered its hundreds of thousands of converts in India and China; made ferocious North American Indians into gentle, industrious peoples; degraded Esquimaux into hearty worshippers of God; and won its trophies even among the natives of Terra del Fuego and of Anstralia, —has also, as a matter of fact, proved itself able to save and elevate natives of the Congo, in spite of Mr. Johnston's "opinion" of their incapacity to understand it! Many a Christian heart has been moved and melted in listening to the heartfelt prayers and thanksgivings of converted Congo lads from our Mission schools; and rejoiced in observing the fruits of the Spirit borne by such. The fact is that, whether he be black or white, civilized or uncivilized, the natural man, alienated from God by wicked works, is *always* incapable of truly understanding the things of God. It needs a miracle of Divine mercy in either case to open his blind eyes and turn him from darkness to light, and from the power of Satan to God; but it needs no *greater* miracle in the case of a Congo native than in the case of an Englishman. Education and culture secure not salvation, nor do ignorance and comparative barbarism exclude it. "If any man be in Christ, he is *a new creature*."

Friday June 20.

—*Times of India*: A railway from Suakim to Berber will gladden the hearts of all traders, but it sounds like a mockery to the friends of poor Gordon. His fate will be decided long before the line is laid. Let us hope his own decision of character or divisions in the enemy's camp may save him. His rescue will certainly not be effected by the British Government. Meanwhile the promised railway would, if ever carried out, be a great boon to the country. All the natural wealth of the Equatorial provinces would at last find an outlet, and curiously enough, it is a public work urgently pressed by Gordon himself eight years ago.

—Same: The interesting announcement comes from Shanghai that the Empress-Regent of China has sanctioned the construction of a line of railway from Tientsin to Taku. The distance between the two places is very short, not more than twenty miles or so, but the importance of such an underraking as this is not of course to be measured by its size.

—The captain of a Newfoundland sealing steamer reported recently on arrival at St. John's that whilst off the coast of Newfoundland he saw an iceberg about three miles in length, and as nearly as he could judge, about seventy feet in height. Around the sides of this huge island of ice were many harbours and creecks.

—*Exchange*: Confirmed inebriates find when they try to stop drinking that they have, as one expressed it, "a horrid want of something"

which often drives them again to their cups in spite of their good resolutions. In such cases a decoction of half an ounce of quassia steeped in vinegar, taken every time the liquor thirst comes on is recommended by one who has had experience. The dose is a small teaspoonful in a little water. It satisfies the craving for alcohol and diffuses through the system a feeling of stimulus and strength.

—Deaths last week, 414. By Cholera, 5.

—The damage done by the fire at Ahmedabad is estimated at 20 to 25 lakhs.

—Dr. MacCartie is to be Health Officer of the port of Bombay in succession to Dr. Sidney Smith, who has resigned.

—The long Ritualistic squabble at Prestbury, near Cheltenham, has terminated—or enters on a new phase, as the case may be—by the appointment of the Rev. F. Gurney as successor to Mr. De la Bere. The peculiarity of the Prestbury case was that the advowson of the living belonged to the late Vicar's father, and that both these reverend gentlemen were so popular in the village that, when the son was deprived for illegal Ritualism, and it devolved on the churchwardens to nominate a *locums tenens*, they instantly authorised the convicted clergyman to carry on the services in his old style, until his father should be pleased to make another appointment.

—Six months' furlough has been granted to Mr. C. B. Izon, Judge and Session Judge of Rutnagherry. Mr. E. T. Candy will act for Mr. Izon during his absence.

—Fall of rain to date, Fort, 7 in.

—*Bombay Gezette*: Anglo Indian and Eurasian Association.—A meeting of the Council of the Eurasian Association was held on Wednesday, at which, amongst other routine business disposed of, the proposal to float a Provident Fund was discussed. Some of the Council objected to the formation of any Fund at all, urging that existing institutions supplied sufficient means for making due provision for the survivors of such persons as wished to make this provision. Others, again, clung to the Madras scheme, though the unsound principles upon which that fund is worked have been exposed repeatedly. Finally, it was resolved that the tables of rates worked out by Mr. Cox, of the Civil Service, for the Association should be recommended for adoption as safe rates to work upon in the formation of a fund by such members of the Association as desired to establish one. A vote of thanks was passed to Mr. Cox for his disinterested labour in framing the tables. The resignation of the present Secretary (Mr. Brewin) was accepted, the nomination of a successor being deferred to the next meeting.

—*Christian*: The movement for some manifestation of organic union among the Protestant churches in Italy makes very satisfactory progress. At a recent Conference in Florence it was unanimously agreed by the assembled delegates that this union was not only desirable but attainable. Arrangements were put in train for the holding of an Italian Evangelical Congress.

The Presbyterian dwellers in Belfast are setting their houses in order so as to receive with befitting hospitality the delegates to the Pan-Presbyterian Council which meets in their city on June 24. The largest contingent will come from the United States, where Presbyterianism is strong. The conclave is expected to be one of interest and usefulness.

—Same: At Cambridge, last Saturday, Prince Albert Victor, eldest son of the Prince of Wales, made an excellent start in his career as a public speaker. He took part in a meeting for the furtherance of a Universities' Mission in the East end of London. It is a happy omen when one occupying the high social position of the young prince shows a personal interest in such undertakings. On the same day the English Princess Royal and Crown Princess of Germany laid the foundation-stone of an English Church at Berlin.

Selections.

THE FOUR HENRYS.

BY MISS L. M. REYNOLDS.

One evening when the rain was falling in torrents, an old woman who dwelt in a poor cabin in the forest of Saint Germain, and passed in the vicinity for a witch and fortune-teller, heard a heavy knock at her door. She opened it and found a cavalier, who asked hospitality.

The old woman kindled a fire and offered food to her guest, which he eagerly accepted. A piece of cheese and a loaf of black bread were brought out from a sort of bin. It was the entire store of the poor woman.

'I have nothing more,' said she. 'This is all that the taxes and church tithes leave me to offer to strangers, to say nothing of the fact that the people round about call me a sorcerer and devoted to the devil, that they may, with a safe conscience, steal the products of my field.'

'In good faith,' said the young man, 'if ever I become king of France, I will suppress the taxes and have the people better informed.'

'May God hear you!' was her reply.

'At these words the gentleman approached the table to satisfy his hunger; but at the same instant a new knock upon the door arrested his steps.

The old woman again opened it, and as before, a cavalier drenched with rain, demanded hospitality.

She readily granted it, and bringing the newcomer into the room, saw that it was again a young man and a gentleman.

'It is you, Henry,' said the one.

'Yes, Henry,' said the other.

Both were named Henry.

The woman learned from their conversation that they belonged to a hunting party, led by King Charles the Ninth, which the storm had separated.

'Old woman,' said the new comer, 'hast thou nothing to give us to eat?'

'Nothing,' she replied.

'Then,' said he, 'we must share.'

The first Henry made a grimace, but looking for an instant at the resolute eye and dignified mien of the second Henry, he said with a tone of annoyance,

'Let us share, then.

There was after these words, this thought, that he dared not express: 'We will share, for fear he will take the whole.'

They seated themselves face to face at the table, and one had taken his dagger to cut the loaf, when a third knock was heard. The meeting was singular. It was again a young man, again a gentleman, again a Henry. The old woman regarded them with amazement.

The first would have concealed the bread and cheese. The second replaced them upon the table, and laid his sword beside them. The third Henry smiled.

'You do not wish, then to give me any part of your supper? Said he. 'Ah, well! I can wait. I have a good stomach.

'The supper,' said the first Henry, 'belongs of right to the first occupant.'

'The supper,' said the second, 'belongs to the one who knows best how to defend it.'

The third Henry became red with anger, and said, haughtily,

'Perhaps it belongs to the one who knows best how to conquer.'

These words were scarcely spoken when the first Henry drew his sword—the others followed his example. As they were beginning to fight, there was a fourth knock, and a fourth young man, a fourth gentleman, a fourth Henry, was introduced.

At the sight of naked swords he drew his own, placed himself upon the side of the most feeble, and fought desperately.

The swords clashed, and shattered everything within their reach. The lamp fell and was extinguished, but each struck at random in the darkness. The clashing of the swords continued for a time, then abated gradually, and at last ceased entirely.

When all was quiet the old woman ventured out of the corner in which she had hidden herself in her terror, relighted the lamp, and saw the four young men extended upon the ground, each with a wound.

They raised themselves, one after the other—for fatigue, rather than loss of blood, had overthrown them—and ashamed of what had happened, began to laugh, and said

'Come, let us sup in harmony, and without enmity.'

But when they would have found the supper, it was upon the earth, trampled under their feet, and soiled with blood. Slender as it was, they regretted it.

On the other hand, the cabin was destroyed, and its owner sat in a corner, with her burning eyes fixed upon the young men.

'Why art thou looking at us?' said the first Henry, whom the look troubled.

'I am looking upon the destinies written upon your foreheads,' was the response.

The second Henry rudely commanded her to reveal it. The others endeavored to persuade her. At length, she replied:

'As you have all four assembled in this cabin, you will all four be united in the same destiny. As you have trampled under foot and stained with blood the bread that hospitality offered to you, you will trample under foot and stain with blood the power that you will share. As you have devastated and impoverished this cottage, you will devastate and impoverish France. As you have all four been wounded in the darkness, you will all four perish by treachery and violence.'

The young men only laughed at the old woman's strange prediction, but it was verified by later events.

These four Henrys were the leaders of the Catholic League in France—two as its chiefs, two as its opponents—Henry, Prince of Conde, was poisoned by his servants; Henry, Duke of Guise, assassinated by the Forty-five; Henry of Valois, afterward Henry III., assassinated by Jacques Clement; Henry of Bourbon, Henry IV., assassinated by Ravaillac.— Translated from the French for the *Golden Days*.

CHURCH OF ENGLAND PURITY SOCIETY.

From the evident tokens of earnestness of purpose and depth of enthusiasm which characterised the first anniversary proceedings of the Church of England Purity Society last week, says a correspondent of the *Record*, we are amply justified in prophesying for that body a place amongst such organisations commensurate with the gigantic nature of the evil it seeks to combat. Many of its members met at Henry VII.'s Chapel, Westminster Abbey, at noon. Rev. A. Butler preached from the familiar words, "Thy kingdom come, thy will be done on earth, as it is in heaven." Looking at facts around us he saw fruitful causes of impurity in the extreme poverty of the poor, which compelled them to herd together in rookeries in a way that was obviously incompatible with modesty; in the condition of the young men, who could not marry until they could afford to keep a wife in luxury; in the position of many others, away from home, amidst a thousand temptations, with enfeebled principles, and often without God. The movement by which the evil could be met must, he held, be a combined undertaking, for these were pre-eminently the days of scientific warfare. They wanted, therefore, workers and helpers of every kind, who might affect the laws of the land, together with public and medical opinion. Lastly, they needed a greater outpouring of Christ's Spirit, and a more chivalrous bearing towards women.

After an interval of an hour and a half, most of the congregation, with many additions, as-

sembled at the National Society's rooms in the Broad Sanctuary. Dr. GRIFFITH read the First Annual Report, much of which was naturally taken up with a record of the proceedings connected with the Society's formation. Branches of the Society exist in Chichester, Liverpool, Manchester, and Rochester; whilst the White Cross Army of Durham has also incorporated itself with the wider organisation. Mr. J. G. HUBBARD, M.P., entered an earnest protest against the practice of asking virtue from women whilst tolerating vice in men. Canon MCNEILE bore testimony to the fact that working men gave a ready response to any appeal made to them in this matter. It was, he thought, with them that the strength of the movement must lie. Among the other speakers was Rev. H. W. WEBB-PEPLOE, who entered an impassioned appeal against modern incentives to vice in the form of literature, art, and female attire.

ROUTINE IN THE RELIGIOUS LIFE.

WE undervalue routine nowhere else. If a child is to be taught music, the master insists on regular hours for study and practice. If a patient seeks a doctor, the doctor's prescriptions are administered by the clock, If a household is to move on pleasantly, its different parts are adjusted with some degree of exactness and precision, and there is work assigned for each day. In a greater or a smaller factory, the operatives are timed to the stroke of a bell.

But in the cultivation of piety in the individual soul, we do not set the right worth on routine. We depend too much upon moods, frames of mind, waves of feeling, tidal hours of devout sentiment and sympathy with others who have been kindled to fervor at the altar of the Most High. Religion is supposed to be independent of and quite beyond the rules which we apply to every other thing, in which growth and advancement are greatly desired. We ignore the necessity of governing our daily life toward God, by a certain measure of routine, and we are thereby very largely the losers.

Take the personal study of God's word, not mere desultory Bible reading, but that deep searching into the precious things of the divine word which is so replete with spiritual profit. Every body would be shocked were it to be supposed that a minister neglected this sort of pains-taking and reverent study. Yet is it not the duty and the sweet privilege of every disciple to follow it too? Have not rivers of blood flowed that Protestants might defend an open, free, unchained Bible, free as water, unchallenged as air? Surely. And still in too many a house the Bible is to-day a neglected book. The Spring sewing, the house-cleaning, the painting and gardening, all go on in their season, but the weary housemother gets little time to drink at the old well of salvation.

The man goes to his business, buying, selling, planting, earning, spending, but he, too, is hurried in the morning, worried at noon, tired and sleepy at night, and his Bible reading is perfunctory.

Theoretically, we adore the old Book. Practically, we let it far too often alone. And so there comes leanness into our souls and our religious life is not rich and fruitful. Read Psalm cxix, the whole of it one long, full-chorded, devout, glowing ascription of praise to God, of acknowledgment of the value of the testimony, "sweeter God's law than honey or the honey comb."

Think of Daniel, three times a day, in old Babylon, going to his hour of prayer. Ah! friends, we want in our Bible reading and in our private prayer the discipline of routine. Nothing steadies the heart more than the having a stated time, religiously guarded and religiously adhered to, for the closet and the quiet hour of meditation. It is very difficult, perhaps in many cases, it is all but impossible for the mother to secure it. Her room is at everybody's service. Her time is taken up by everybody. The multiplicity of little details, trifles almost microscopic, fill her hands and her heart. Because she is so faithful in attending to these petty, minute, ever pressing cares, her family have a cheerful and well-ordered home; yea, her husband is known in the gates and honored among the elders of the land. Her children, in coming days, will rise up and call her blessed.

But, dear house-mother, try, for your own sake to get a little time daily to sit at the Master's feet. Let something else go, if go it must, and lift up your eyes to him who gave Mary so sweet a word of commendation, so cordial a word of recognition.

Many readers have not the mother's excuse for neglecting the observance of routine in the duties of daily religion. They do find time for other things and they might, with a little self-denial, find time for this. Is it wise, is it right, to seek diligently after what shall perish with the using, while the heavenly wisdom is disdained or left to hap-hazard sentimentality?

Prof. Phelps, in the *Still Hour*, calls attention to the brevity of much of our closet prayer and attributes it to our intellectual indolence. It requires an exertion of the will and of the mental forces to pray as we ought, and therefore we succumb to the mentle inertia and lapse into a few set phrases, in which there is little heart. What an insult to God in this! And how sad the effect upon ourselves.

Outside work for Christ is important. Not the less so is the work which every man and woman who loves him ought to do, at some stated time daily, when the world's door is shut.

Those who have made an honest trial of the plan of going to their devotions as faithfully as to any lower duty, bear witness always to an increase of power with God, to more joy in him, to greater light on the sacred page, to stronger faith and to a sweeter assurance of being in Christ. It is worth while to try what routine, followed as scrupulously as possible, is worth to a Christian in this busy year of grace, 1884.—*Margaret E. Sangster, in the Interior.*

Miscellany.

—Basel Mission Report: Kundapur:

Subbaraya is about 40 years old. He lost his mother when young and had to look after the household affairs. Although an adult, he managed by dint of energy to learn to read and write and to master a Mantra-Shāstra, or a book on sorcery. Disappointed in his expectations to get a revelation from a famous Māriyamma (a kind of Bhadrakāli) at Kollur, he began to fall into a gloomy mood, when the Christian books which Christānanda, his brother,, had brought, began to rouse in him a desire for peace with God. This increased greatly after Christānand's conversion. The Heart Book suggested to him some new thoughts, and the sacrifice of Christ gave him light and energy to look out for pardon.

It was, however, difficult to put into practice the conviction of his heart, which caused him a good deal of annoyance and personal discomfort. He was greatly assisted by his wife Padmāvati, the daughter of Venkataramana Eitalaru, a pandit, who was priest to about 200 Brahmin families, and as such, a man pious according to Hindu notions. Although he did not send her to school, he taught her the contents of the Bhāgavata and Rāmāyana, and especially impressed on her mind the fear of God. It was she who interceded with her husband not to use violence against Christānanda, in order to make him a renegade. Under her soothing influence he was invited back to their home; the only discomfort to him was, that he should have to eat by himself.

This worthy couple opened their house to Christānanda, but because they did not perform his obsequies, as publicly demanded, their excommunication was pronounced by the Mattha or convent. This began to tell rapidly. Formerly courted and respected they were now shunned and despised even by those, who had been accustomed to seek medical advice from them. To cause people to shun them still more, some took a delight in spreading all sorts of incredible reports, for instance, that the Missionary had forced Christānanda to eat meat, and on his objecting to do so, had beaten him so severely, that his screams were heard in the bazaar, more than a mile off.

In May, Subbaraya took off his brahmanical string and asked to be instructed for baptism, together with his wife. When their neighbours saw their determination to become Christians, they looked down upon them as outlaws, and attempted to dispute their right to *certain* ancestral lands. Padmāvati was warned by her mother to forsake *her husband*, should he become a Christian. Others demanded of her to give up the Pādri's book, the Bible, that they might burn it, "else" they added, "you may become crazy and lunatic as your brother." The nearer the time came for their baptism, the more the efforts to keep them back were redoubled. Padmāvati was told by her mother, that she and her husband had lost caste and sunk to the level of Shūdras, wherefore both should get themselves purified, that she might again visit, stay and take meals with them. Seeing she did not prevail, she left saying: "Oh child, you bring me into hell!" Three months later her mother tried her best to convince her that, to part with one's husband was a smaller evil than to lose one's caste. Padmāvati replied that many a Brahmin misbehaved, yet his wife did not forsake him; her husband was trying to act up to God's commands; whether she should leave heaven to her husband and be satisfied with hell. Suffice it to say, that both husband *and wife had to endure* sneers and laughter, anger and contempt, besides attacks of all kinds, in order to shake their faith. These fleshly weapons, instead of keeping them back, helped to strengthen them. They have realized the comfort of Christ's saying Matth. 5, 11: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." They were baptized on the 9th of September 1883, when they received the names of Christapriya Subbaraya and Debora Padmi. May they be faithful unto the end.

The preaching to the heathen has been carried on by *Mr, Gengnagel* and his Native Assistants throughout the southern portion of *North Canara*. He devoted 150, the *Native Itinerant preacher* 173, Catechist A. *Heri* 25 and *Christananda* 29 days to this important branch.

Mr. Gengnagel reports:

The following heathen festivals were visited: Shankaranārāyana, Gangōli, Saukur, Arihole, Kollur, Hemmadi, Hattiangadi, Manikolu, Basrur, Baindur, Kirimanjeshvara, Guddaddu, Koraki, Kālāvara, Vondāra and Koteshvara. At this last one *Mr Brasche*, with some preachers and ten pupils of the *Preparatory* School, as singers, came to *strengthen* our hands. We erected a temporary shed, and during three days we could preach to an attentive audience from 7 A.M. till noon, and again from 2 till 5 P.M. when the pulling of the idol-car put a stop to our work. On one of these nights some Mohammedans came to the quarters of our Catechists to dispute with them. During the last three months Christānanda has accompanied us to learn practically how to preach the Gospel.

—Dharwar.

The late *Mr. Krauss*, in the Report of 1866, p. 39, relates that he visited the Manakvada village, about 5 miles South of Hebsur. Our visit, he continues, had taken place 20 years after the one of *Mr. Layer*, senior, and other Missionaries from Dharwar and Hubly.

A Lingaite high-priest seemed then to take an interest in the Gospel and to read the New Testament, but he pretended that Christ had become incarnate in him; he had himself called "Yesu Kristu", and got his disciples to worship him. All along he worshipped the Linga and kept caste. To a daughter of one of his disciples he gave the name of Mary, and, although twice her age, had himself rocked on her knees, playing with her as if he were a baby, pretending to have thus played with his first mother, the Mary of the New Testament. He adduced this as one of the chief proofs, that he was Jesus Christ indeed. The man died.

Who could have thought, that out of such nonsense and blasphemy good would come?

A Dharwar man, who had become a disciple of the above Lingaite high-priest, had returned to Dharwar and collected some disciples. He communicated to them some doctrines derived from Christianity, bearing witness especially against the vanity of idolatry and heathen customs. Yet he retained both his Linga and his caste. Several of his disciples found it inconsistent to speak against idolatry, and yet to wear and adore the Linga. They put it off, and got their Guru to do the same, continuing in their caste As with the Lingaites in the case of marriage, the Linga, as well as the Lingaite priest, cannot be dispensed with, they soon found that their position was untenable. This was the reason, that several of them rejoined their former community. One of them Mallappa, however, wished to join us about the beginning of this year. At first he made everything dependent on sending his daughter to her husband; but after having accomplished this, he began to waver in his resolution. Why break caste and accept of baptism, which after all is only some outward ceremony? We left him to himself, continuing all the while to pray for him. All of a sudden he and his son came to us and broke their caste. When he returned, his difficulties began. First his wife ran off. He went to invite her, and prevailed on her to follow him. Then his caste-people wanted to deny his wife the right of drawing water from the well, which was used by Mahommedans, and partly kept up by the Municipality, or at least that she should not draw along with another woman. Lastly his brother tried to oust him out of the portion of the house allotted to him (although each had a separate entrance) All these and other trials helped to clear his mind and to strengthen his faith. During the instruction for baptism not only husband and wife, but particularly the children were anxious to learn about the Lord. The mother, in spite of difficulties, managed to learn by heart the Creed the Ten Commandments, and the Lord's Prayer. They were baptized on the 2nd of September This is one of the fruits of work done some 40 years ago.

—Guledgud.

The Christians of the Mother-station, Outstations and several other villages, to the number of 350, had united on the 23rd of September to celebrate a Mission Festival. Our Christians entertained joyfully the guests, and some even regretted, that they could not do more. In connexion with this festivity an old Shastri, Moradiyappa, was baptized. He was born 1823 near Surapur in *Nizam*, as a Lingaite, his father keeping a shop for victuals. When young, he visited the school of a Lingaite priest, when older, he conversed with priests and Gurus of his sect. He carried on a small trade, was weaving tents, and made native sweetmeats. The older he got, the less he felt satisfied. He clung to different Gurus and passed through various phases, as Lingaite, Puranist, Shakteya worshipper, Vedantist and Kalajnani. Emerging from the filth of the Shakteya, he became a Pantheist, presuming to be God. He then turned an Atheist, and in despair embraced the doctrine of the Kalajnanis, yet without receiving a ray of light. He attained to great fame as a Shastri and had many disciples. As often as he taught the Shastras, however he felt himself a cheat. About 5 years ago, shortly after the famine, a Missionary from Bellary visited the place where Moradiyapa was. He disputed; at last the Missionary said: "You know many Shastras no doubt, you should also read the Bible." Dissatisfied, he left, but felt attracted by the quiet ways of the Missionary and especially the prayer offered up by him on a Sunday. Yet he could not muster courage to draw nigher. He got from a young Brahmin a number of Tracts, by which light began to flow in. He commenced to waver and sent a friend of his, to enquire further about the Christian religion. This man arrived at Guledgud, but instead of bringing him the information desired, he stayed and was baptized. Meanwhile Moradiyapa went to all the villages, the inhabitants of which had looked up to him for guidance, to tell them that he had led them astray during the last 25 years. It was on one of our preaching tours we met him on his way to Guledgud. He received a course of solid instruction and on the day of his baptism told the Congregation his motives for the step he had taken. He detests the Shastras and delights in the sweetness of the Word of God. He was truly contrite and heartily ashamed on account of his aberrations. His wife and children have joined him, and promise to become Christians.

TELEGRAPHIC NEWS.

Cairo, June 12th: Admiral Hewett has returned to the coast after having signed a treaty, securing to Abyssinia a transit trade through Massowah.—Conflicting rumours still continue to be in circulation respecting the fall of Berber, but the latest reports are confirmatory of the massacre of the garrison and inhabitants by the rebels.

London, 13th: The House of Commons last evening rejected an amendment embodying woman's suffrage in the New Reform Bill by 271 votes against 135. Mr. Gladstone said he would disclaim all responsibility in passing the Bill if the amendment was adopted.

Brussels, 12th: The Ministry here has resigned in consequence of the overwhelming success of the clerical party in the recent elections.

London, 14th: The special correspondent of the *Times* at Korosko states that the Mahdi with 35,000 men is marching on Dongola. The Governor has sent a message to the Egyptian Government, in which he proposes to evacuate the town, and at the same time fully confirms the fall of Berber.—The prospectus of the New Oriental Bank, with a strong board of directors, will be formally issued at the commencement of July. It is understood that provision will be made for a much larger local business in India than before.—The French Government have informed the British Government that they entertain no designs on Morocco.—News from the Cape states that the Boers and the Usupus have attached and completely defeated Usibepu, who has fled to Ekowe.

Cairo, 15th: Measures have been ordered to facilitate the retreat of the Dongola garrison. —The English non-commissioned officers, serving in the Egyptian army at Suakim, have resigned owing to the cowardice displayed by the Egyptian troops during the recent night attacks by the rebels.

Brussels, 15th: A new Ministry has been formed by M. Molou of the Clerical Party.

London, 16th: Earl Granville, replying to a question in the House of Lords this evening, said that her Majesty's Government had come to an agreement with France with respect to the Egyptian Conference, which would be submitted to the Powers immediately. His Lordship said it would be impossible to make a statement to the House on the subject before Monday next.

Aden, 16th: Admiral Sir William Hewet arrived here to-day.

Cairo, 16th: A company of Royal Engineers has been ordered to proceed from here to Suakim to make preparations for constructing a railway to Berber.—King John of Abyssinia has undertaken to relieve Kassala, and has assembled thirty thousand Gallas for that purpose.

Teheran, 16th: Prince Korsakoff has promised the inhabitants of Askabad an early railway extension to that place from Kizil Arvat.

London, 18th: Mr. Gladstone, replying to a question in the House of Commons last night, said that the Government are taking into consideration the expediency of constructing a railway from Suakim to the Nile, in view of a possible expedition in the autumn.—It is reported that the English and French Governments have concluded an arrangement for the neutralization of the Suez Canal.—Letters have been received from Teheran stating that a bubonic plague is raging in the district of Bagdad.

19th: The *Times*, in its issue this morning, publishes a telegram, stating that the Porte has sent a Note to its representatives abroad, proposing an early withdrawal of British troops from Egypt, and replacing them either by Turkish troops or by a mixed force composed of troops furnished by Turky, England, France, Italy and Spain.—A detachment of Royal Engineers is leaving Chatham for Egypt.—The *Pall Mall Gazette* published a paragraph yesterday afternoon, stating that King John of Abyssinia has only undertaken to facilitate the retreat from Kassala, and also contradicts the report that Gallas are about to invade the Soudan.

Shanghai, 19th: It is positively stated that the Empress of China has given permission for the construction of railways from Tientsin to Taku.

PASSENGERS SAILED.

Per P and O Str *Ancona*, 17:

For London—Miss Smith, Mr J T Menzies, Miss Swift, Col and Mrs A J Biddulph, Mrs La Queene, Mr H Rolton, Mr W S Smith, Mr T J Proctor, Mr F Reilly, Mr G E Manisty, Miss A E Pearson, Mr Fox Strangways, Miss Selby, Mr Paul, Mr J Oliver, Lieut C J Matson, Mrs Rea and child, Mr Rawlings, Mr G Berkey and Mr H Harris.

For Venice—Mr F E Keay.

PASSENGERS ARRIVED.

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From Gibraltar—Mr M da Costa.

From Brindisi—Mr A Peller, Mr J H Nelson, Major A D Strettell, Major Sparkes, Mr J S Tait, Mr LeMesurier, Mr H Cordoza, Mr Cass, Mr D Andrews and Capt R N Hawkes.

Domestic Occurrence.

BIRTH.

McLAGGAN.—June 15th at Bombay the wife of A. McLaggan, Esq. of a daughter.

DEATH.

BAIRD.—at Bombay on the 11th June George Robert Baird of "The Exchange." Lahore aged Forty one years eleven months.

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